

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Tithing is a law of God, and the payment of tithes brings peace and joy to the Latter-day Saint who does it; there is a satisfaction that comes into the heart of the man who is absolutely honest with the Lord in contributing of his means to the building up of the Church of Christ, and into the heart of every true, full tithe-payer.”—HEBER J. GRANT.

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Price One Penny

THE LAW OF TITHING

ELDER STEPHEN L. RICHARDS

OF THE COUNCIL OF THE TWELVE

MY subject is tithing. I can scarcely hope to contribute a single new thought to this matter, but I have felt that the importance of it would serve to challenge your interest, and I have hoped that some good might result from a discussion of it. For some things that I may say, I acknowledge indebtedness to a little volume which has recently been placed in my hands called *Dealing Squarely With God*.

“You can usually tell the sincerity of a man’s interest in anything by the way he puts his money into it.” Indeed, it has been said that the measure of a man’s Christianity may be determined by the way he gets and spends his money. It is said that Jesus had more to say about money and property, strange as it may seem, than about any other subject. In sixteen of thirty-eight of His parables, money and property are made His theme.

After all, “Is not money myself? Money is the medium for which men exchange their abilities, ingenuity and labour. When a man gives his money, he is giving himself, and the way a man gives his money is the way he gives himself. Money is myself. I am a labouring man, we will say, and can wield a pickaxe and hire myself out for a week at eight shillings a day. At the close of a week, I get forty-eight shillings, and I put it in my pocket. What is that forty-eight shillings? It is a week’s worth of my

muscle put into money and pocketed. That is, I have a week's worth of myself in my pocket." So, when a man gives the money that he has earned, he is giving literally of himself. Giving is worship. We are commanded "not to appear before the Lord empty-handed," not that the Lord needs the gift, but that man needs to give.

The first principle of religion is recognition of God—faith. The real test of that recognition is giving. By that test, we may judge with accuracy the religious attitude of our country. In a recent year, statistics reveal the fact that more money was spent for face powders and cosmetics; more for ice cream, soft drinks and chewing gum; more for cigarettes, respectively, than the total sum expended to support all churches. May that not be a criterion by which we may safely judge the religious attitude, the deep-set religious feeling of the people of the country? Do not the words of Malachi seem pertinent:

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

TITHE-PAYING A JUST OBLIGATION

We do not rob God by withholding our gift in the sense that we deprive Him of the substance of earth. He always has that substance, never relinquishing it. But we rob Him of the satisfaction and the joy that He must feel when His children respond to His mandates and open their hearts in giving and in worship. Someone has said: "God never gives a quit-claim deed; He only grants a leasehold estate, and he who receives the lease must ever return the rental."

Now the Lord has commanded that a rental be returned for all the substance and for all the blessings which He has given to His children. Christ bought us with a price, so we are told in the scripture. Is it to be thought that we are to gain salvation without a price, without giving and paying for it? When we speak of paying in this sense, we do not mean that pay which is given as if in barter, but we mean the return of substance which is committed to our stewardship and which we hold in trust for the one who has so blessed us.

I like to think of the Lord as a partner, because the essence of partnership is a sharing of profits. It is, however, indispensable in a partnership that there shall also be a sharing of the burden of the enterprise. The honour and the satisfaction that come to one in realization that he lives his life in partnership with God is to me a lofty and exalting thought. One cannot hope to realize the profits from that venture without bearing his portion of the expense—the giving which is requisite.

The Church generally is probably the only society in the world where a man is not suspended from membership for failure to

pay his dues. I think that in substantially every other organized body of men for social or material gain, if a man fails to pay his stipulated contribution, he is dropped. While the Church does not drop from membership those who fail to pay, I feel very certain that those who fail to pay their stipulated portion automatically drop themselves from the real advantages of Church participation and the blessings that inure from activity within it.

“Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven,” speaking to those whom He had admonished to pay their tithes and offerings. What comes from the windows of heaven? Both temporal and spiritual blessings. Temporal blessings accrue largely from the cultivation of thrift habits. The payment of tithes of necessity compels an orderly arrangement of one's affairs. Accounting is indispensable. Budgeting is necessary. Saving follows. All of these are necessary to financial success.

TEMPORAL AND SPIRITUAL BLESSINGS

It was Victor Hugo who said: “Above all, teach the children to save. Economy is the sure foundation for all virtues.” I heard a banker say not long ago that if tithing served no other purpose than to secure an orderly adjustment of one's affairs, a budgeting of the income and expenses, it would be invaluable. I feel sure that he who pays his tithes not only has a better conception of economy, but he is indulging in a practice which will bring him into better thrift habits and enable him to go forward toward financial prosperity.

Observance of tithing brings spiritual power, and after all, that to me is the main thing. Religion is more than mere repose or relaxation. It is positive spiritual exercise. It makes for the growth of the soul; it cultivates all of the virtues. So one who is serious about religion will be willing to give to it the things which are vital to himself.

One who is honest with God is apt to be honest with his neighbour and with his employer. The need of honesty is attested everywhere, and particularly in our own communities by defalcations, the extent and magnitude of which make us all blush with shame. I can scarcely conceive of a man who is honest with his God not being honest with his fellow man; and I can well advocate the payment of our tithing in a straight-forward, square, honest way as being a safe foundation on which to build those principles of integrity that shall make honest men and women in the community.

The need of the tithe in the prosecution of God's work must be apparent to all of you. There are so many avenues in which sums may be expended to promote the work that I can scarcely take time to mention them. Not long ago, I had the privilege of

traveling in one of the missions of the Church. I was delighted to observe that in many rural sections which are not in the van of our progress and civilization, the Church has caused to be erected inexpensive but beautiful, small chapels. I could well conceive the influence that these chapels might exert not only in the furtherance of our religious views, but in their effect on the home life, the community life, the habits and practices of the people. These little chapels were clean and orderly, and I am sure they will bring an inspiration to many hundreds of homeowners to clean up their establishments, to live in an orderly and a more beautiful way. If the Church were endowed with sufficient means, these little chapels could be extended throughout the whole land and would bring wonderfully beneficent results.

With our temples, large sums of money are required. Think of the great work of redemption there performed. Our whole missionary cause is, in large measure, dependent upon the financial support that comes to the Church and also that which comes to those who are called on missions. There is a very definite relation between the finances of our people and the propagation of the Gospel of Christ. There is a very definite relation between missionary work and debt. I propose this constructive principle of the Gospel, embraced in the law of tithing, as a solution for many of our financial problems, as a foundation upon which men may build to bring themselves in a position to accept the calls that come to them to spread the great truths which are committed to our custody.

GIVE JOYFULLY

Every man who pays his tithing should enjoy it. The Gospel of Christ is a Gospel of enjoyment. "Man is that he may have joy." When one pays his tithing without enjoyment, he is robbed of a part of the blessing. He must learn to give cheerfully, willingly and joyfully, and his gift will be blessed. In order that he may receive more enjoyment, he needs to pay more frequently. Why deprive oneself of the joy that comes from this voluntary giving until the end of the year, when by payments throughout the year we may increase and enhance, not only the joy of our giving, but the practice of it.

I have found it to be a very difficult problem in mathematics to pay one-tenth out of one-twelfth. I commend that thought to those who are receiving monthly stipends and who indulge in the practice of paying their tithing at the close of the year. I am sure you will find it very difficult, indeed, to get the tenth out of the twelfth, if your tithing remains for payment until the last month. I can heartily recommend to you the payment of your tithes as your funds come into your hands, not only because it will be easier, but because greater blessings will inure to you.

We consecrate our lives in this Church to the advancement of

the cause of God. There is no higher evidence of that consecration than this giving which has been enjoined upon us by the Lord. "He who gives himself with his gift feeds three—himself, his hungering neighbor, and me." So the law of tithing is the epitome of the Gospel. It is genuine worship and true recognition of the sovereignty of God. It is real consecration, the giving of the muscle and energy of life to the cause; and it begets the abundant life of love and service for which the Christ came. It is a measurement of true religion. By the extent of its observance, every man may determine for himself the vitality of his own faith and love of God. A prophet has said, "The tenth shall be holy unto the Lord." It will be holy unto you, men and women of Israel, if you give it lovingly, joyfully, willingly, to the great cause. God help us so to do, I ask in the name of Jesus Christ. Amen.

THE BLESSINGS OF PAYING TITHES

[NOTE: The following was compiled by Elder Jacob H. Trayner, from *Gems of Thought on Tithing*, for the use of the Ward Teachers in the Idaho Falls Stake.—ED.]

Every man of us is facing inevitable and eternal bankruptcy, except as he invests his life and his treasure in something spiritual; for only spiritual things can abide forever. The only permanent values in the world are spiritual values. And so our Lord said, "Lay not up for yourselves treasures upon earth," where you must inevitably have to give them up in a little while, "but lay up for yourselves treasures in heaven," where you can enjoy them throughout countless millenniums.

Over and over again in the Word of God, our duties enjoined upon us in all circumstances are our obligations to give, not only our substance, but our time, our talents. With these commandments go promises of rich rewards that are received by those who obey, as many of the faithful can attest.

The systematic giving or paying that the tithe compels, is full of blessings. It cuts out the roots of selfishness. It nourishes the virtues of brotherly love and helpfulness. It realizes the privilege of being a co-worker with God, and it creates that cheerfulness in the giver that makes God love him. How wonderful that we can endear ourselves to our Father in such a simple way. How wicked and foolish to neglect to do it.

The reason why we must tithe is because the Word of God clearly commands it, and further, it is a highly spiritual process to tithe. It is a recognition of a real Divine One, to whom the tithe is brought, and who receives it.

Multitudes profess to be willing to go by the Word of God in dealing with their fellowmen, yet in this matter of giving, how few seem willing to go by the Bible in dealing with God.

The Bible is within the common understanding of men, a great Book of revelation—the people's Book of revelation. In it, the Bible has revealed the people to themselves. A man has found himself when he has found his relation to the rest of the universe, and here is the Book in which those relations are set forth. Here we get the revelation of our relation to our God and Maker, and see our responsibility in the world. This is the revelation of life and peace.

One out of every six verses of the Bible is a warning against some form of covetousness. When a lawyer asked Jesus, "Master, what shall I do to inherit eternal life?" He said, "What is written in the law?" Thus Jesus appealed to the law, to reveal to the lawyer his responsibilities and obligations—and the law enjoined tithing. God's way of getting substance is through the tithe. Christ rests it on the sense of duty. He found little to commend in the Pharisees, but that little He did commend, "Ye pay tithes, this ought ye to have done." When Jesus says, "Ye ought," the final word has been spoken. It is time for argument to cease and obedience to begin. If the tithing system has the sanction of Jesus, no Christian is honest with God until he has given Him one-tenth of his income. It is the Lord's. There is no sacrifice, no self denial, no "offering" on the part of the Christian until he has given over and above the tenth. The acts of Christ are in the same direction as His words. How freely He gave! He keeps nothing back—from the five loaves and two fishes, all that was on hand for His whole company, through gifts of healing, up to His own "life a ransom for many."

The twin laws that the seventh of our time and the tenth of our income shall be devoted in a special sense to God's service have never been changed; both have their foundation in human needs, and both were given for our benefit. They are the Lord's by contract, in the Lord's partnership with the Christian. Both must be rendered to Him as an acknowledgment of His right in the time and money we have received from Him. Paul lays down the rule in I Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Only let this principle be observed, that there be a stated proportion given out of every shilling, whether the income be received weekly, monthly, or whether it be realized at the end of the year. Promptness, indeed, is often a part of economy. He gives twice who gives promptly. Steady support of God's Church, both with money and service, is better than scattered effort.

The spending of money upon pleasures that are inconsistent with a Christian profession is doing untold damage to the cause of Christ, and makes many Church members more lovers of the world than lovers of God.

God help us that we may be delivered from the snare and delusion of supposing we are expressing our love to Him when

we give one-sixteenth for God, and fifteen-sixteenths we spend upon ourselves, and then sing gloriously, "I love thy kingdom, Lord, the house of thine abode." A man put it this way once: "When people do that, it is very much as if a man should go down to the city and buy a one thousand pound motor car, a fifteen pound overcoat, a two pound pair of shoes, and a three pound hat for himself, and then should buy a calico dress for his wife, and should go home singing, 'I love my Nancy Jane; I love my Nancy Jane.'"

The tithe of one's income to the Lord is not a charity; it is one's first and most pressing debt—a debt of honour. The distinction that the tithe is distinctly a debt and not a gift should never be lost sight of. You do not "give" your banker the interest you owe him, nor "give" your grocer the amount of his bill. Yet neither one is more of a debt than the tithe we owe to God. To pay a tenth is being obedient to God. This and not gain should be our highest motive. Spiritually and financially, a man has no power to make money except as God gives it to him. How necessary it is to remember our Creator when young; for when age creeps on, one may lose his appetite for God.

The offering back to God, at regular intervals of time, a definite portion of what He sends us, rising it would seem above even prayer and praise, in a visible, tangible, and most impressive way, expresses the gratitude of the heart for mercies received, and at the same time is an acknowledgment of our absolute dependence upon the Most High.

It is seldom easy for a man to begin to tithe his income. It involves so much that it requires a new exercise of faith and a little fuller "surrender to Christ."

Do you believe God meant what He said about pouring out His blessing, that there shall not be room enough to receive it? If you do, then why not begin to tithe your income now?

MIRACLE

No miracles, you say—

What then this spring,

This unseen breath of life

Which makes hearts sing?

No healing power you think

Is there to find?

Look to the world made whole,

Be not so blind.

See how bright flowers spring

From lifeless sod;

Feel how soft rain can cleanse,

And know of God.

CHRISTIE LUND

THURSDAY, JUNE 11, 1931

EDITORIAL

SHOW YOUR FAITH BY YOUR WORKS

A CHILD'S trust in his parents is shown by his obedience to their teachings. A schoolboy's confidence in his teacher is evidenced by his attention in the class and his willingness to learn. Likewise, a man's faith in God is manifested through his living the commandments and laws of the Gospel.

Tithing is God's law of revenue. It provides that each member of the Church with an income, should unselfishly give one-tenth for building up the kingdom of God, for spreading truth and righteousness. Whenever the Church of God has existed on earth, the law of tithing has been given to the people, except when the law of consecration, the United Order, has been practiced.

The United Order—or the consecration of one's properties to the Church, the receiving of a stewardship in return, after which the surplus is to be returned to the Church—is the greater law; tithing, the lesser. As the laws of Moses were as a schoolmaster to prepare Israel for the fulness of the Gospel as taught by Christ, so is the law of tithing to prepare us for the practice of the law of consecration, to be instituted before the second coming of the Saviour, and to continue throughout the Millennium. If the Saints of God cannot live the lesser law, they certainly will not be prepared for the greater.

Tithing is not used to pay large salaries to a ministerial class, but for the erection and maintenance of temples, places of worship, schools, to care for the unfortunate, and for general means of spreading the Gospel. How can members of the Church expect to enjoy these blessings, especially those of a temple and beautiful places of worship, unless they provide the means which are necessary for their institution? "Faith without works is dead."

The monthly fast, the abstinence from two meals on the first Sunday of each month and giving the equivalent to the Church for the poor, is also a commandment of the Lord, and has been instituted just as much for the spiritual welfare of the giver as for the material welfare of the receiver.

The blessings of obedience to the law of tithing and of observing the monthly fast have often been enumerated. Those who unselfishly, faithfully and sincerely live them testify that God has indeed opened the windows of heaven, that they have never

lacked the necessities of life, that God has prospered them, that He has opened up opportunities before them, and otherwise helped them to live comfortably.

Brethren and sisters, pay your tithes and observe the fast, not merely in hope of receiving a material reward, for that is selfishness, but because they are laws of God. Then you will have a satisfied conscience, and will feel the joy of helping to build up the Church of Jesus Christ. You will, in this way, show your faith in God and in the restored Gospel.

WILLIAM D. CALLISTER

TWO MISSION PRESIDENTS APPOINTED

ON WEDNESDAY, April 29th, 1931, the First Presidency announced the appointment of Elder George S. Romney, of Rexburg, Idaho, as President of the Northern States Mission, and Elder Leonidas DeVon Meham, of Salt Lake City, Utah, as President of the Australian Mission.

Elder Romney, who is president of the Fremont Stake and head of Ricks College, succeeds President Noah H. Pond, who, with his wife, has presided over the Northern States Mission since April, 1928. Elder Romney, who received his call while on leave of absence from Ricks College for the past year to study at the University of Chicago, will remain in Chicago where the Mission headquarters are located.

Elder Meham, who left Church headquarters for missionary work in Australia in September, 1929, temporarily succeeds President Clarence H. Tingey, who has been released because of family illness. President Tingey received his appointment on October 28th, 1928.

FAST OFFERINGS

PRESIDENT CHARLES W. NIBLEY

(NOTE: The following article, originally printed in pamphlet form, was written by President Nibley when he was Presiding Bishop of the Church.—Ed.)

It is a matter of very great pride that the Latter-day Saints have in knowing that the poor among them are reasonably well cared for. Doubtless, it is true that a deserving case here and there may escape the notice of the bishop or the Relief Society of the ward or branch, but such instances are very rare indeed.

The Church takes credit, and well it may, for having no beggars. This in a membership of about five hundred thousand in the United States is something remarkable. How is it accomplished? Let us enquire a little into the matter.

The Saints are instructed by the authority of the Priesthood, which directs their activities, to hold the first Sunday in every month as a fast day. Fast meetings are held on that day in every ward and branch in the Church, to which the Saints gather, fasting and praying, and testifying before the Lord of His goodness to them. On that day, every member of the Church is requested to fast. The Biblical fast was from sundown to sundown. This fast of twenty-four hours is entirely satisfactory to the Lord, but the Presidency of His Church have instructed all members that if they do not fast for that full length of time, they should at least abstain from eating two meals on the first Sunday of each month. This requirement may be easily kept by the weakest of the Saints, or of those who can be called Saints.

The instruction from the Presidency of the Church to its membership is, that on each fast day they should abstain from eating at least two meals, and that the value of the food which would be consumed in these two meals, should be contributed as a fast day donation for the benefit of the poor.

Now let us see what that would amount to. As stated, there are in the United States alone, upwards of five hundred thousand members of the Church of Jesus Christ of Latter-day Saints. Assuming that each meal would not be more than the value of five pence, two meals would be ten pence, for each member, and for five hundred thousand members it would amount to £20,000 per month, or £240,000 per year, which would be more than enough to care for all the poor in the Church.

This commandment of the Lord seems so simple and so easy that it can be clearly comprehended by the wayfaring man and by every member alike. In this way, the contribution you have made of ten pence each month has not cost you anything, because you abstained from eating food to the value of ten pence. Your physical system is none the worse for it, but the better for it. Ask your doctor.

Now there are some wards and branches in the Church which have no poor, and some of these wards and branches do not collect any fast offering. This is entirely wrong. We are commanded to fast. We are commanded to pray. We are instructed to bring our fast offerings to the Bishop as a contribution for the poor every month on fast day, whether there are any poor in our wards and branches or not. If there are no poor in our ward or branch, there are plenty of other wards and branches in the Church that have a surplus of poor and that are compelled to call upon the Church to assist them. Of course, the Church does this willingly, as it is to our credit as a Church that the poor are not allowed to suffer.

The problem of caring for the poor is one of the most perplexing that the philanthropic people of the world have to contend with. There are thousands of good people who take a lively in-

terest and exhibit a righteous sympathy in trying to bless the poor and contribute of their means liberally for that purpose; but their machinery for conducting the charity organizations is so expensive. Offices have to be rented. Workers, clerks and others, and social and welfare workers, all have to be paid, so that before the contributions reach the poor, about half of the money has been paid out for expenses. Not so with this wonderful system which the Lord has revealed. There are no paid workers; there is no expense for office rent; the Bishopric and the Relief Society manage the whole affair without one shilling being taken out of the fund for expenses. Every cent that is contributed goes directly to the purpose for which it was contributed, namely, to the poor. And there goes with it more than the mere giving of charity. Our dear sisters of the Relief Society give their blessing, give of their very soul, to the poor whom they visit. In love and in prayer, often in tears, there is bestowed with their charity a blessing from the Lord which is not understood by those who are not members of our Church, but after all it is this which makes the gift most rare and precious indeed.

For example, consider what a great blessing it would be to the people of the United States if they would only adopt this simple rule of our Church. If the one hundred and twenty million people in the United States would each contribute ten pence per month (which perhaps would not be more than the value of one meal per month) as a fast offering, it would amount to five million pounds per month, or sixty million pounds per year. Who would feel the loss of this donation? Rather, would not each one be benefited if he only fasted as herein indicated? And this great amount of money coming in every month would be more than sufficient to care for all the poor in the United States, if only our Church system of collecting and distributing the fund without expense were adopted.

How marvelous and wonderful are the ways of the Lord, compared to which the wisdom of the worldly wise seems to perish, and the understanding of their prudent ones to be hid.

WHAT OTHERS SAY ABOUT THE "MORMONS"

(NOTE: The following is the first instalment of a pamphlet which has been compiled for missionary use. Later instalments by decades will be published in the *Millennial Star*.—ED.)

What Kind of People are the "Mormons"?

The Latter-day Saints, mis-called "Mormons," have always been so located as to be readily visited by travelers; and they have constantly invited the stranger to become acquainted with them. Their location in the valley of the Great Salt Lake became, within two years after the settlement, a halting place for tens of

thousands of gold seekers who flocked to California. The headquarters of the Church is to-day on the travelers' highway across North America, and is visited annually by hundreds of thousands of tourists.

Thousands of persons have written books, pamphlets and newspaper accounts about their visits to the "Mormons." The Latter-day Saints have been visited frequently and discussed thoroughly. The statements of eminent, reliable, non-partisan non-"Mormons" such as are here published, form the best answer to the question, What kind of people are the "Mormons"?

The Statements Used.

Every statement here included is from someone who has actually visited a "Mormon" community, and therefore can speak of conditions with first-hand knowledge. A vast amount of rubbish has been published about the Latter-day Saints by people, usually prejudiced, whose only information has been gathered from untruthful anti-"Mormon" publications, and therefore is untrustworthy. References to the doctrinal aspects of "Mormonism," always a matter of personal opinion, though often very favourable, have been omitted in this compilation. The included statements deal only with the social, economic and moral conditions of the people.

As a matter of convenience to the reader, the submitted statements, culled from authoritative books and periodicals, are from the mouths of highly distinguished persons, often of international fame, not necessarily friendly to the "Mormons," but above colouring facts with prejudice. Most of the persons cited may be found in standard biographical encyclopedias. Many other similar statements from equally eminent persons could be quoted, were space available. The testimony of thousands of persons, not so well-known publicly, who have also published their impressions of the "Mormons," is equally valuable, and may be produced should it become necessary.

The statements are arranged chronologically, from the organization of the Church of Jesus Christ of Latter-day Saints. They are remarkably unanimous in declaring for the virtue, integrity and capability of the Latter-day Saints, and form a convincing evidence to any truly fair-minded person, of the high character of the Latter-day Saints.

"Mormon" History.

The Church was organized in 1830. During its first decade, it flourished chiefly in the states of New York, Ohio, Missouri and Illinois.

From 1840 to 1846, the headquarters of the Church were in Nauvoo, Illinois. In 1844, the Prophet Joseph Smith was murdered by a mob; and in 1846, the people were driven from their homes

and city. From 1846 to about 1850, the people trekked across the western plains and deserts, and founded a commonwealth in the valley of the Great Salt Lake. The actual settlement of what is now Salt Lake City occurred on July 24th, 1847.

Since that time, the headquarters of the Church have been in Salt Lake City, but branches of the Church have been formed in large numbers beyond the Salt Lake valley, in many lands. The membership has grown to about three-fourths of a million industrious, well-educated, happy people.

FIRST DECADE: 1830-1840

1830. John S. Reed—Practicing attorney in western New York State; counsel in early lawsuits against Joseph Smith.

“I do know that his (Joseph Smith’s) character was irreproachable; that he moved in the first circles of the community, and he was often spoken of as a young man of intelligence and good morals, and possessing a mind susceptible of the highest attainments.” (*History of the Church*, vol. 6, p. 392.)

1840. Mathew S. Davis—Member of the United States Congress.

“I went last evening to hear ‘Joe Smith,’ the celebrated ‘Mormon,’ expound his doctrine. I, with several others, had a desire to understand his tenets as explained by himself. He is not an educated man; but he is a plain, sensible, strong-minded man. Everything he says, is said in a manner to leave an impression that he is sincere. There is no levity, no fanaticism, no want of dignity in his deportment. He is apparently from forty to forty-five years of age, rather above the middle stature, and what you ladies would call a very good looking man. In his garb, there are no peculiarities, his dress being that of a plain, unpretentious citizen. He is by profession a farmer, but is evidently well read. . . .

“During the whole of his address, and it occupied more than two hours, there was no opinion or belief that he expressed that was calculated, in the slightest degree, to impair the morals of society, or in any manner to degrade and brutalize the human species. There was much in his precepts, if they were followed, that would soften the asperities of man towards man, and that would tend to make him a more rational being than he is generally found to be. There was no violence, no fury, no denunciation. His religion appears to be the religion of meekness, lowliness, and mild persuasion.” (*History of the Church*, vol. 4, pp. 78 to 79.)

FREE STATE DISTRICT CONFERENCE

It was a splendid gathering that assembled on Sunday morning, May 24th, at 8, Merrion Row, Dublin, for the opening service of the Free State District Conference.

There were present, from the Mission Office: President and Sister A. William Lund, Brother George Lund, and Elder Lyman D. Rees; from the Ulster District: Elders Eldon C. Ririe and Ronald C. Wilson; Elder Henry B. Squires, from the Welsh District; Elder Willard M. Yates, Bristol District; Elders B. Kenneth Lunt and Blayne J. Barton, Manchester District; and President Benjamin R. Birchall, Free State District, who conducted the services and welcomed all present.

At the morning session, the pageant entitled "The Word of Wisdom" was given, followed by many recitations on the same subject, composed by President Birchall.

The General Authorities of the Church were unanimously sustained at the afternoon services.

All the traveling Elders present spoke at the morning and afternoon meetings.

At the evening meeting, President Birchall, Sister Lund and President Lund were the speakers. President Lund gave an inspiring address, listened to attentively by the entire congregation, taking for his subject I Peter 2: 9: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."

Sister Ena Birchall sang beautifully at the afternoon and evening services.

ELDER BENJAMIN R. BIRCHALL, District President.

FROM THE MISSION FIELD

Appointment and Release: On June 1st, Elder Merrill H. Glenn was appointed president of the Ulster District, to succeed Elder Cyrus H. Gold, released.

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder Douglas Donaldson, Scottish to Liverpool, transferred on May 22nd; Elder Ralph C. Bardsley, Hull to Scottish, Elder Stephen S. Moore, Hull to Leeds, Elder Seth Albert Smith, Scottish to Hull, Elder Wendell W. Taylor, Leeds to Hull, Elder Ralph C. Merkley, Nottingham to Scottish, and Elder Jules Gillette, Scottish to Nottingham, transferred on May 28th.

Branch Conferences: Of the Sunderland Branch, Newcastle District, held on May 3rd. Happiness and eternal life, as obtained through the Gospel of Jesus Christ, were portrayed at the afternoon meeting by the Sunday School pupils, and at the evening session by President Earl B. Cragun and Elder James R. Clark.

Of the Skelton Branch, Newcastle District, held on May 10th. The day's theme was "The Second Coming of Christ." The Sunday School and Primary Association members took part on the afternoon program. The majority of those attending the evening service were non-members of the Church. President Earl B. Cragun and Elder A. Lee Brown, Jr., attended.

Of the Blyth Branch, Newcastle District, held on May 17th, in the home of Sister Douglas. Present were President Earl B. Cragun and Elder E. Ronald Jones.

Of the Aberdeen Branch, Scottish District, held on May 10th. Both sessions were well attended, and included the following missionaries: President Lyndon J. Hall, and Elders Percy L. Matthews, Douglas Donaldson, Arthur L. Burrell, LeRoy Duncan, Jules Gillette and S. Albert Smith.

Of the Bristol Branch, Bristol District, held on May 17th. The theme of the day was "Authority and the Aaronic Priesthood." Local brethren took active part on the program, expressing their appreciation for the restoration of the Priesthood. The missionaries present were President Glenn N. Hart and Elder Sidney G. Atkin.

Of the Cheltenham Branch, Bristol District, held on May 24th. The program of the morning session was based upon prayer. "The Great Apostasy" was taken up at the evening meeting. President Glenn N. Hart, and Elders David L. Rowley, Jr., and Abner W. Snarr attended.

Of the Bolton Branch, Manchester District, held on May 17th. The pageant, "Hungry Souls Satisfied," was presented at the first session under the direction of the Sunday School. "Seeking After Truth" composed the day's theme. The traveling Elders present were President Junius E. Driggs, and Elders Otto Done and Owen S. Leishman.

Of the Bury Branch, Manchester District, held on May 24th. Intensive tracting and visiting by the Saints and missionaries brought a good attendance. The program of the sessions centered around the organization of the Church. President Junius E. Driggs and Elder LeGrande G. Sharp attended.

Doings in the Districts: *Bristol*—A Relief Society was fully organized in the Cheltenham Branch on May 24th. A Tracting Society has also been organized.

On May 25th, Whit-Monday, a highly successful outing was enjoyed by the members of the Bristol Branch.

Hull—A very successful District Bazaar and Contest was held at Semthorpe on May 23rd. The major purpose was to determine the winners of the elimination contests which have been held throughout the District during the past month. Competent judges listened to the musical, elocution and public speaking contestants. A friendly, competitive feeling prevailed among the one hundred and fifty members and friends present.

Liverpool—On Whit-Monday, May 25th, a District outing and out-door contest was held at Blackburn. After keen, but friendly competition, Preston Branch won, followed closely by the Nelson and Blackburn Branches. After the contests, the local brethren challenged and defeated the missionaries in a cricket game. The evening was spent in dancing at the Blackburn hall.

Manchester—A successful social was held by the Bury Branch Relief Society on the evening of April 25th, for the raising of funds for Relief work. All the auxiliaries of the Branch contributed to the program, which was well presented, and enjoyed by a large audience of members and friends.

The First Annual Spring Dance of the Manchester District, held in the Cooperative Hall, Manchester, on May 9th, was given under the auspices of the M. I. A. of the District. Music was provided by an orchestra of missionaries and local members, under the direction of Elder Glen T. Dixon. Table games were provided to go on simultaneously with the dance to furnish added entertainment. Additional variety was furnished by song characterizations, presented by the Rochdale and Manchester Branches, and specialty dances by Miss Ainsworth. A splendid spirit of sociability was felt, and the large number of members and friends who attended had an enjoyable evening. Non-members of the Church commented on the atmosphere of welcome and spirit of fellowship which was present. Lemonade, ice-cream and wafers were served.

The Sunday School of the Rochdale Branch gave a social on Saturday, May 16th, to raise funds for the children's outing held on Whit-Friday. Many friends and members enjoyed two plays which were commendably presented.

Seven persons were baptized by President Junius E. Driggs and Elder H. Randell Walker at a baptismal service held in the Manchester Chapel on May 23rd. They were confirmed the same day by President Junius E. Driggs, and Elders Glen T. Dixon, LeGrande G. Sharp, Marion L. Clawson, H. Randell Walker, Eric J. Seach, and local Elder George E. Dale.

Nottingham—At a baptismal service held at the Arnold Baths, Nottingham, on May 16th, four persons were baptized by Elders William S. Costley, Kenner B. Clayton, Ralph C. Merkley and Perry L. Watkins. They were confirmed at a special meeting in the Nottingham hall the same day by President Albert W. Horman, and Elders Ralph C. Fletcher, Elden Bastian and Osborne Vance.

DEATH

GRAHAM—Brother Robert Graham, Sr., eighty-six years of age, a faithful member of the Gateshead Branch, Newcastle District, passed away on May 16th. Funeral services were held on May 19th in the home of the deceased, under the direction of President Earl B. Cragun. President Cragun, and Elders Richard C. Johnson and Clarence A. England spoke. The grave was dedicated by Elder Johnson.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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